THE OLD MANS STAFFE.

PROV. 16. 31.

The hoarie head is a Crowne of glorie, if that it be found in the way of righteousnesse.

MAns life is but a iourney to the graue, a way, a short way to death: Infancy the way to childhood, childhood to youth, youth to the strongest age, that to olde age, and old age the *Thule*, and *ne plus vltra* of Nature, is the confines of Death. The old man standeth like the Israelite departing from Egypt, eating the Passeouer with *sowre hearbs*, and his *Staffe in his hand*. Some leane on superstitious vanities, their Staffe *teacheth them*, but to erre; others to that Staffe *of Reede*, the World: which confidence is an Egypt to Israel, breaking in their hand, and wounding them which trust to it. The blessed man maketh righteousnesse his Staffe, not that of the Law, that is a Rod of Iron to breake the vngodly, that can discouer, but not take away sinne;

Via vita dicitur per quam quiliber natus properat ad finem, Basil. in Psal. 1. Exod. 12. 8. 11. Baculus sustentatio est senectutis Chrysost. in Psal. 23. Hos. 4. 12; Ezek. 29. 7. Isai 36. 6. Baculus intelligitur æque ipsa lex, quæ ostendere nouit peccata, non auferre. Chrys. quo. s.

but the righteousnesse of Faith in Christ, (*A rod of the stocke of Ishai*) and the complete *armour of God*, which furnished the Patriarkes and Prophets: which being fully reuealed in the old age of the World, to comfort her euill daies, are like *Dauids* Staffe and Scrip, furnished with stones taken out of the brook, a sure defence against the enemie: Blessed is the man planted by these waters, hee shall bring forth fruit in due season, his leafe *shall not fade*, his olde age shall be blessed. *The hoarie head is a Crowne of glorie.* These words containe this proposition, the old age of a righteous man is honorable and blessed: yet in a second view I see them, like the riuer of *Paradise*, diuiding themselues into foure heads.

Isai. 11. 1. Παρθένος ἡ Ἀσία ἡ Ἀσία. Ephe. 6. 11. Rom. 4. 3. Gen. 49. Hebr. 11. In senectute mundi venit veritas vt figura auferretur Chryso. quo. l. Psal. 1. 3.

Gen. 2.

1 The first runneth towards the last part of mans earthly pilgrimage, set downe heere vnder hoarie haires, an effect or signe of *Old Age.*

2 The second proposeth a reward to those which arriue at this age of sorrow and care, *A Crowne of dignitie.*

3 The third looketh vp toward the all-seeing eie of Iustice, beholding all our way, and accordingly rewarding as *it is found.*

4 The last pointeth out the only meanes to obtaine that Crowne of glorie, an honourable old Age, which is to be had *in the way of righteousnesse.*

The *hoarie head or old age is a Crowne of glorie*, My discourse must begin at the end, like the motion of the inferiour Spheres *ab occasu*, from the euening and setting of life: The last Scene to be acted on Natures Stage, is the Prologue, the *exordium* of my Text. The Argument and summe which all our num-

numbred daies shall teach vs, is our present lesson, *we must be old*. There is a certaine course, and one onely path of Nature, an headlong way of time, wherein is no stay, but such easie passage, that the Infant and lame old man runne with equall pace to a more distant or neerer end. Mans state was by creation immortall, but the day that sinne was borne, man began to die: had he not sinned, there should haue beene a comfortable maturitie in age; and if our liues like some long kindled lampes should haue consumed, it must haue beene without all paine, sicknesse, want of strength, sense or feare of death; for without sinne there could haue beene no punishment: so that if we define old age, a certaine ripenesse of life, and length of time to a blessed translation, then age is naturall; but if we describe it according to our present being, it is a continuall disease, the grounds and lees of life, in which the bodie languisheth, one part forerunning the rest toward the graue; in which *the keepers of the house tremble, and the strong men bow themselues, the grinders cease, and they that darke which looke out of the windowes*: therefore I may say of it as *Ambrose* of death; *God gaue it not a principio, sed pro remedio --- non naturæ est sed malitiæ*: It is no Child of *Nature* but *Disobedience*, and now our liues decay is a remedie against the life of sinne, that therefore in this *senio mundi*, dotage of the world, our liues like winter Sunnes hasten to their setting, shortning from hundreds to tennes. It is the mercy of God, that our sinnes so quickly mature, should not liue too long, to greaten his iudge-

Cursus est certus ætatis & via naturæ vnica, omnes vnũ currimus curriculum, ad propriam metam tendentes. Basil. in Psal. 1. ho. 1.

Ipsa senectus est morbus. Membra torpent, præmoritur visus, auditus, incessus. Plin. l. 7. c. 50. Eccles. 12. De fide resur. c. 9.

Alias non pro pœna, &c.

ments. For whose sake time and age now pull vs by the hands, as the Angels did *Lot*, and part of his familie, lingring in the condemned *Sodome*; and we must soone be old.

Gen. 19. 16.

God said it in the first sinners doome: and againe he calleth man *earth, earth, earth*, remembring him what he was, is, and shall be.

Gen 3.19.

Experience telleth vs, one day telleth another, one night certifieth another, our life is but of few daies; and we like those which saile, arriue insensibly at our Port.

Graeci vocant senes γηρῶντες, non quia tam ad terram fluunt, sed quia terreisunt facti Plut.

Our grieses tell it vs, growing in our decreasing, waxing strong in our feeblenesse.

Gen. 47. 9. ἡμέρας ζωῆς. Quemadmodum qui in naugijs dormiunt sponte à vento in portum deducuntur: Vita sensim absumitur. Basil. in Psal. 1.

All the Creatures tell it vs, which haue [illegible] *senium*: as of all things there is a maturitie, so of life which is old age: the long liued trees haue their age of decaying, nay, the glorious piles of building, (stately Sepulchers of Charitie) grow old, the graues are buried in their dust, and monuments by some esteemed the onely suruiuers of their families, are entombed in oblivion: I haue not yet said all; Death himselfe that meagre *Sarcophagus*, greedie starueling, hauing deuoured all like Time, shall eate himselfe and die of Famine: *The last enemie that shall be destroyed is Death.*

1. Cor. 15. 26.

Vse.

No lesson in the World more taught, lesse learned: though God, experience, paines, Death, nay though the earth euery day opening her mouth to receiue others, tell vs our turne is neere: yet we liue as if we beleeued it not. The first vse cryeth to the Old man, *whilest it is called to day, if ye heare his voice harden not your hearts.* Sleepe not without Oyle in your

ἐν τῷ λεγόμενον, σήμερον, μὴ τὰς καρδίας, &c. Hebr. 3.15.

your lamps, the Bridegroome is at the doore. The second commeth from the vnhappie old men, crying to the yong as *Diues* from hell, *lest they also come into this place*: the young say of this lesson as the high Priests to *Iudas*, *What is it to vs?* at least as the Iewes in *Hagge* 1. 2. concerning the repairing the Temple, *The time is not yet come*: or with him in the Comedian, How vniust is it that our fathers would haue vs, *iam iam, a pueris ilico nasci senes*: reioyce O young man *in thy youth, and let thine heart cheere thee, walke in the waies of thine heart*. But the foundation of a comfortable old age is layed in youth: in faire weather we fit our houses against raine; moderation must be learned betimes, the best prouision for age; therefore God saith, *Remember thy Creator in the daies of thy youth*: He knew the danger of the euill daies, how vnapt they are for reformation, and how deceitfull old age is; it stealeth on with a slie foot, maketh no noyse, giueth no warning, thou shalt perceiue it come before thou spy it comming; youth flyeth as it seemeth to approach: age creepeth like *Gideon* through the dark to the *Midianites*, mantled with night and sleepe, clouded with pleasures and businesse, and when it seemeth farre off, it layeth hand on vs: so (as God said to *Ephraim*) gray haires are vpon vs, and we know not. This is the reason why we haue so many youthfull old men, Children of age, before wee haue put off our youthfull minds; commeth Time and casteth her hoarie robe ouer our decayed bodies: Some thinke the time wil make it owne prouision, but our yeares passe by vs like swift streames, as the sweete streames by *Tan-*

Luke 16. 28.

Math. 27. 4.

Eccles. 11. 9.

Matuè fias senex.

Ad viaticum senectutis. Eccles. 12.

Sera & contumeliosa est senectutis emendatio.

Nihil insidiosius senectute. Senectutem vt hyemem non sentimus aduenire sed aduenisse.

Hos. 7. 9.

Nolus, of which we taste no more then our fore-sight taketh vp; therefore esteeme no time well spent, which will nothing benefit thine age.

Some think it a soone learned lesson, but their time will enforce them to know, it is no easie step from the broad pathes of sensualitie, to the wayes of righteousnesse: wee cannot presently bee made good old men, we must not hope to sleepe young, like *Epimenides* in the fable, and to rise vp old. It is a wonder to finde a fruitfull age following a vicious youth: we haue little hope of the Autumne, where the Spring promised not so much as Blossomes: I deny not, but that God (to whom all things are possible which he will) can fill the vallies of *Moab*, when no raine is seene; can change a leprous soule, as *Moses* hand by putting againe into his bosome; but it is a fearefull practise to tempt God with expectation of miracles, whilst we neglect the ordinarie meanes. Improue thy youth therefore, for age stealeth on, or if futures moue thee not, looke vpon thy present danger: youth is neere error; it is the age of error, (and happy man whose errors die with his youth:) there are a thousand false tongued *Hienaes* call vpon it, millions of *Sirens* to distract it: Sinne sitteth like *Solomons* Curtizan, readie at euery corner of the streete to fall vpon the young mans necke; selling of peace offerings, oportunitie and fill of pleasures, with which she allureth. There are many enemies to grace, but none more to be feared then they which fight within vs against vs: how dangerous is then the estate of youth? Besides all other enemies, it hath it selfe the greatest enemy to it selfe, it

Plut. part. 2. moral. An seni sit gerend. resp.

2. King. 3. 17.
Exod. 4. 7.

Vicina lapsibus adolescentia. Chrysost.

it selfe being a contemner of others counsaile, and destitute of it owne (without which they are like helmlesse Ships in the waues of that age) they loue no vnbought wisedome; therefore they are like the inferiour orbes, how euer they are euery day carried about by the *primum mobile*, yet they will go their owne courses. Therefore I may say as *Zenophon*, of the youth which watched about the Pretorie, his age seemeth to need most care; Sathan is ambitious of the hearts of young men, and though euerie age be fruitfull of euill, yet none more then youth. The yong man had need to haue continuall counsell, others good aduice in their hearts, is like fire in greene wood, it must bee followed with continuall breaths, or it will goe out againe; and their owne good motions are commonly like sicke mens hunger, often a false appetite, seldome continuing. To conclude, age is comming, and the day shall haue enough with *his owne griefe*: if thou loade it with sinne, that leaden talent, with excesses, lusts, wicked habits of youth, (which deliuer an out-worne strengthlesse bodie to old age) it must needes (as *Iacob* said of his *Issachar*) couch downe beweene two burthens, sinne and infirmitie. Preuent the euil betimes: bee an happie old man in thy youth, as some are vnhappy young in their age. Thou wilt say, I am not sure to be old: admit that old age may be preuented with Death, Death hath a royall prerogatiue, and is preuented with nothing; if thou wilt not prouide for vncertaine old age, prouide for certaine death. There was no *Manna* found on the Sabbath, but on the other sixe daies there was found

Iuuentus contemptrix alieni consilij, inops sui.

Dixit Marcus de filio suo Commodo, & est in salo & fluctu vitæ.

Herodi. l. 1.

ἀνεῖται γὰρ, οὐκ ἀν ἀλλῶν μάλιστα ἐπιμελοῦς ἐπιδεοῦς.

πόνοι γὰρ ἐν φύσει νοσημάτων.

Hippocrat.

Effœtum corpus senectuti tradunt.

Gen. 49. 14.

found prouision for the seuenth day. After death commeth the eternall Sabbath, then will be no time for prouision: thou art yet in the flower of thy youth; gather such store that thou maist crown thine hoarie haires, for the hoarie head is *a Crowne of glorie when it is found in the way of righteousnesse.*

A Crowne of glory.

I am at the waies end, the reward, the *Crowne of glorie* commeth next to hand, whether wee vnderstand our *Crowne* importing a reward, as it is vsed, for that the Conquerers were crowned, as a reward of their victorious labour, as 2. *Tim.* 2. 5. or if wee take it for an ornament, as *Prou.* 4. 9. or for a bounding fulnesse, such as euen compasseth euerie part, as *Psal.* 64. 11. it will teach vs this lesson:

Per Catachresin, Pro omni præmio.

Et Psal. 103. 4.

The old age of a good man is full of comfort and honour, it reneweth as it fadeth, as it loseth the blossomes of youth, it findeth a Crowne of dignitie, abundance of dignitie, which euen like a crowne compasseth euery part.

Vse.

This point well learned, would first, better nurture those despisers of the aged, who haue learned of the wicked children of *Bethel*, to mocke the aged; or (as if they had taken vp the inhumane custome of the *Massagetes*, and *Berbuces*) with vnreuerent vsage, to eate vp their aged Parents, whom God commandeth them to honour.

2. King. 2. 23. Massagetæ & Berbuces miseros putant qui ægrotatione moriantur, & parentes, cognatos & propinquos, cum ad senectam venerint, iugulatos deuorant. Chrys. To. 3. de pent. ser.

Secondly, it would comfort the aged, if they knew the dignitie of their age, and that it is a Crowne of glorie, which consisteth in the benefits and blessings which God giueth them by their age, for their age, and at the end of their age: of which I will speake in order, if you will first consider with mee

these

these six things which seem to make old age vnhappy. Some are troubled, for their beauties decay in age; they may learne a worthy saying of a most vnworthy *Iulian:* It is a shame for the wise to be ambitious of his bodies praise, since hee hath a soule: beautie is fading, a fraile good, vnworthy a wise mans care in possessing, or sorrow in losing.

Exod. 20. 12. Leuit. 9. 32. Turpe est sapienti, cum habeat animã captare laudes ex corpore,

Secondly, for that it is full of infirmities: but they which so obiect, doe more properly blame the disease, then age. To these I only say, if thou art good, thine infirmities cannot make thee vnhappy.

Thirdly, for that age like *Delilah*, cutteth off our strength as we sleep in her lap, leaving old men like *Mercenaries*, which they painted without hands & feete, vnapt for imployment: but it is neither strength of old men, nor counsell of young which is expected: happy state where yong mens armes, and old mens counsel prevaile. When *Sophocles* sonnes before their time, enquired into their fathers yeres, he repeated to the Iudges the verses he was making, for which he was judged able still to manage his affaires: greatest atchiuements are not managed so much by strength as wisedome. But who so weake that cannot serue God? Remember that thou art subordinately borne for thy Countrey, thy friends, thy selfe, but primarily for Gods seruice.

Plut.

Fourthly, because it wanteth pleasures: but since we want to our opinion, onely what we desire; that fault is not in age, but euill appetite of things, at least not seasonable; and to reason, nothing is properly wanting which is not numerable among things necessarily good. Want of abundant riches, or youth

full pleasure, are improper, and abusiue speeches; for one we should say, want of a mind not couetous; for the other, want of temperance, though with some difference: abundance may be more happily enioyed then desired, (all may possesse, none may be couetous) but pleasures are for the most part more happily desired then enioyed. For they like one *Zoroastres*, laugh at their birth, but like all others borne & dying, end with sorrow: pleasure is counsels foe, reasons snare, and the wits tyrannicall master; it is the deuils grand-factor, the baite to couer the hooks of sinne; the sweete mortall poyson which drieth the veines, and enfeebleth the sinewes of vertue: no wonder if *Marcus Curius* wished his enemies giuen to pleasure, he knew such defendants vnhappy, next them against whom death fighteth with his double armour, the Sword, and Famine. Happy age then which taketh [illegible] which would make vs more vnhappy, which maketh vs lesse desirous of that which wee should not desire: so many are the mischieses which this bewitching *Siren* conueieth to the hart through the senses, that many may auow that which *Appius Claudius* said (when he heard the ouerthrow which *Pyrrhus* gaue the *Romans*) Before I grieued that I was blind, but now I wish me deafe also: not to speake of the miseries of these euill times, which seem to pronounce the deafe happier thē their hearers. I dare conclude, that the damned haue experience hereof, it had bin better for them to haue bin blind and deafe, then to haue their pleasures in this life, changed for eternall torments in hell.

Risisse eodem die quo genitus esset, vnum hominem accepimus, Zoroastrem, Plin. l.7.c.16.

Magnam habendam senecturi gratiam quæ effecerat vt non liberet, quod non oporteret.

Insipientes vita tua in senecturem conferunt, &c.

Fiftly, that which some obiect, the aged are froward,

ward, peiish, hasty, malicious, dispraising the present, praising the ages past, selfe-opinioned, forgetfull, and the like, is not our ages fault but ours: that it is talkatiue, he well confessed and excused who said, I thanke mine age which made me lesse intemperate though more talkatiue: young men blame the aged for speaking much when their owne eares itch to be running out into their tongues, or when they heare their iust reproofes: the speaker maketh discourses long or short. I neuer heard a wiseman speake too much, or a foole too little.

Lastly, some therefore esteeme old age vnhappy, because it is neere death: these may as iustly think al the life wretched, of which no part is far from death: and if this life be but a shadow of true life, then hee that hath most to spend of an vncertaine life, is neerer the euill to be feared, then the aged, who as he is in probability neerer death, so in truth is he neerer the beginning of a true and eternall life.

Opposite to these seeming euils, are sixe reall benefits, whereof God giueth the first foure by our age; the fift, for our age that is with man, the last at the end of our age: and these are like sixe pretious Iewels set in this crowne of glorie, dignifying a righteous old man.

The first is wisedome, the beauty and vigor of the mind. The ancient heathen pourtrayed out our ages with the same colours and pensill, which now opinion worketh with: making thē like *Nebuchadnezzars* Image, an head of gold, breast of siluer, the last part mixed with Iron & clay. But the word of God doth otherwise describe, youth an age of errour and folly, but old age the last golden part, a crown of dignity.

Gloria senum est canities, id est sapientia, Bed. exp. in Sam. c. 2.

Si sum Sophocles non deliro, si deliro non sum Sophocles.

Some may truly say, it is more easie and common to be old then wise: I must borrow his forme of speaking; If *Sophocles*, no doter, if a doter, no *Sophocles*: if any be this blessed old man, he is wise, if not wise, not this righteous old man; as will appeare in the last part. What thē if these wrincles are the monuments of thy beauties ruine and decay? yet in those furrowes experience hath sowed wisdome. The spring is louely for hopes, but the autumne for fruits: the *glory of yong men is their strength, and the beauty of old men is the gray head.* There is beauty for beauty: but as God hath giuen the flower of our life to adorne our youth, otherwise full of deformities of mind, so hath he giuen the fruit of wisedome, the late comlinesse of mind to honor age, else full of infirmities: γῆρας σοφίας ἄνθος age is the flowre of wisedome, or rather wisdome is the fruit of age; as if God made this age amends with greatest excellency of mind: not to tell of the aged necessitie of aged experience, to the happy being of a State, where like the contrarie motions of the heauens, *Reheboams* yong Statesmen are to be moderated by the aged: nor of the miserie of that Common weale, where Princes are children, where those young *Phaetons* obtaine power, to set the world on fire. I may easily say, it is the helme of the minde, and age bringeth that maturitie which maketh wisedome a skilfull Pilot, which in the yong, at best is but in Theorie, in hope.

Prou. 20. 29.

Sera fœcunditas. Ambr. l. 5. epist. 31.

The second is, age maketh vs abandon many noysome affectiōs which loaded our youth, as the storm forced *Ionahs* Mariners to cast their wares ouerboard: when once we haue receiued the sentence of death in our selues, we do without much difficultie,

cast

cast off the care of vain delights. *Barzillai* (who liued in a more holy age) refused the preferměts of *Dauids* court: *How long haue I to liue? I am this day eightie yeares old: can I heare any more the voyce of singing? Let thy seruant turne againe, that I may die in mine owne cittie.* He remembred prouision was then to be made which could floate aloft vpon a ship-wracked broken bodie. It is a world to see the vaine opinions of some men, they would lay violent hands on vnconquered nature, and be yong againe, so their age the onely desired thing they hate: their desire of youth in age is but a second childishnesse of the old; there being nothing more vnreasonable, then to loathe that state and age to which with wishes and feare of failing we haue attained: and why? forsooth they want those pleasures which attended their youth. It is true, Sathan giueth the yong man pleasures freely: but as the reuengefull *Selymus* bestowed these farmes on his *Ianizaries*, that he might sequester thē to the slaughter; which dangers the good mans age teacheth him to loathe: which falling vpon the delights of giddy youth like *Pythagoras* on the company of drunkards, biddeth the Musitians change the harmony, & sing a sadder note; at which becomming sober, they cast off their garlands, and are ashamed of their folly. Doest thou then blame thine age for disburdening thy mind of euils? Recount thine age, number thine errors, and thou wilt bee ashamed of that thou hast beene: as the starres vanish at the sight of the Sunne, so do our foolish delights at the rising and approach of true wisedome shewing vs some light of the ioyes of heauen. Age taketh

2. Sam. 19. 34. 35.

πάντων δὲ τοῖς ἡδονὰς ἡδίστας, ἃ καὶ κατεφρόνουν τοῦ συγκαλυμμένου.
Antist. apud Laert lib. 7.

Dorion canere, Basil. de leg. lib. gent.

not away, but changeth the delights, giuing true for false; reall for seeming; blessed for dangerous, pleasures: I will dismisse this age as *Iacob* his *Asher*, with this blessing, it *shall giue pleasures for a king*: the greatest and most solid delights.

Gen.49.20.

The third is a willingnes to die; for we die not all at once, but part after part decaying, giueth vs an easie passage. The old man departs as out of an Inne the yong is pulled out of his house: the yong dieth as fire quenched with water violently, the old man like a lampe burnt out.

The fourth is a neerer view of the most blessed estate of heauen: doubtles God reserueth the greatest comforts for this greatest triall: the neerer death the more the righteous man is sensible of heauen: therefore how euer in his trials, he be tossed betwixt feare & hope, like *Iacob* at the report of his deare *Iosephs* life, yet whē he seeth the charets ready to carry him away, then his *spirit reuiueth*: as he said of his *Bethel*, so may I of this last age, it is the gate of heauē, it is our *Nebo* frō whēce we take a view of the holy lād to which like wearied pilgrims we are entring: these are foure benefits which God giues vs by age: the 5. he giues for, or in respect of age, that is, honor amōg men. As the law makes a diadem the signe of honor & maiesty, so God by nature makes the hoary head a crown of dignity. Therefore the Greeks do aptly expresse age and honour by the like word they had their Presbytery, the Magistracy so named of the Roman Senate was so called of age: the Iewes *Sanhedrim* were elders of the people: so is the last part of a holy crown of life dignity. Thou wilt say, thou hast not

Gen.45.28. Deut 32.49.& 34.1.2 3.

γῆρας senectus, Plut.l. an seni resp. gerenda sit, deducit à γέρας. honor, sunt & contra qui hoc ab illo deductum velint.

A Senio. Deut.21 2. Math.5.22.

not thine honor. Wonder not, thou liuest amongst men; of whom God receiueth not what they owe. When the old man at the *Olympikes* could finde no place to rest him, but with some disrepect was passed from one to another, comming to the *Lacedemonians* men & children stood vp and gaue him place: which al applauding, the old man wept, saying, Alas that al Greece knoweth goodnesse, but the *Lacedemonians* onely practise it. All know how God commands to honor the aged, but of the godly I may say as *Lysander* of *Sparta*, It is the most honourable house for age: they giue it the best entertainment.

Quos iudices Græci vocabat ouiδεις. Coronis sanctæ vitæ, est Corona dignitatis.

Honestissimũ senectutis domicilium-- Nusquam senectus honoratior. Cic.

The last is the dignity which God giueth at the end of a righteous age, a glorious and eternall life. They perish not which sleepe with the Lord, they are like *Moses* bush not consuming though they seeme on fire, nor dying in death, their life remaines whose resurrection remaines: so that in their death their mortality is rather ended then their life. Their corruptible state being changed for a most honorable: I will say of the poore decayed temple the old mans bodie, as *Zerubbabel Hag.2.4.5. Who is left that saw this house in her first glory? and how doe yee see it now? is it not in your eyes in comparison of it as nothing? yet now be of good courage-- yet a little while-- and I wil fill this house with glory, the glory of this shall be greater then the first.* The glory of youth is but hope of glorie in age; and this shall farre excell it: but herein consisteth the greatest glory of the aged, They are neere the crowne of life in the kingdome of glory.

Manet eorum vita quorum manet resurrectio. Amb. L.5. orat. funeb. De Virginio Rufo. inquit Pli. Mortalitas magis finita quam vita est. L.2. Ep.1.

The end of the first Sermon.

THE SECOND SERMON.

If it be found in the way of righteousnesse.

WE haue surueyed the last part of mans earthly pilgrimage, and viewed the dignitie belonging to the aged, if their age bee found in the way of righteousnesse: to finde may signifie either to attaine, as *Prou.4.22.* or to exist and be, as *Phil.2.8.* or to afflict and iudge *Psal.21.8.* So tha[illegible] follow this sense we shall discouer the All-see[illegible] of iustice, finding out all the wayes of man: it is the Epilogue to *Solomons* Ecclesiastes: *God will bring euery worke to iudgement with euery secret thing whether it be good or euill.* How euer our workes seeme to vs, *God ponderetb the spirits*: the Ancients of Israel may be secret idolaters, but he that searcheth Ierusalem with a light, euen God, vnto whose *eyes all things are open*, shall discouer it. Dauid well knew that God spyed out all his pathes, and that if he enclined to any euill, the Lord would finde it out, who saw the secrets of the hoart. By three discoueries God manifesteth himself a present beholder of all the wayes of man.

Psal.89.20.

Eccle.12.14.

Prou.16.2.
Ezek.8.

Zeph.1.12.
Heb.4.13.

First, more immediately smiting the conscience, with

with a dreadfull apprehension of his presence: which commeth as Iesus to *Magdalen* before present, but after making his presence knowne; opening the eye of the soule, awakening the conscience to behold the eye of God looking on vs: which falling on the heart like some dreadfull light from heauen, smiteth downe some like *Paul* bound for *Damascus*, that hee may raise them: openeth others eies and discouereth the iudgement, standing like the Angell before *Balaam* in a narrow way with his sword drawne in his hand: or like the fingers of an hand writing on *Belshazzars* wall, loosing his ioynts, and striking him with a cold shaking at the sight of this sentence, *thou art weighed in the ballance, and FOVND too light.* So God found *Iudas* conscience, though a little while he enioyed the price of blood, yet presently his conscience is found, and he confesseth *I haue sinned in betraying innocent blood.* *Cain* was sicke of the same disease, & whilst none pursued him, his conscience told him, who euer found him would slay him. Whē *Aristobolus* had murdered his brother, and starued his mother: his conscience was found, and he could neuer get those bloody staines out of his minde, till with extremitie of feare and griefe, his bowels perishing he cast vp blood, which casually throwne down where his brothers was not yet washed out, to the amazement of the spectators drew out this desperate confession of a wounded conscience: *There was no hope, I should conceale my wicked deeds, frō the great light of God.* Such is the violēce of these Etnas, fires of hel, by the breath of God set on fire in the reprobates conscience, that he that hath

Num. 22. 31.

Dan. 5. 5. 27.

Mat. 27.

Ioseph. lib. 1. de bell. Iud. c. 3. Sperandum certe non erat vt maximum dei lumen facta mea nefaria laterent, &c. Quamdiu ō corpus improbum fratris matriq; damnatam animā, detinebis. ib.

concealed it all his life, hath often beene compelled at his death to vtter it to his shame. God heareth the secret parly of the heart; hee heard *Moses* prayer vnspoken. The tongleſſe Creatures speake in his eares, the voyce of *Abels* blood cried to God, the stones cry out of the wall in the oppressors house. Hath blood a voyce? can sensleſſe creatures speake? or doeth this intimate God a present Seer of euery action, in all more certainly informed then if the Creatures could tell. Much more doeth he heare a thousand witnesses crying in a sinners conscience, in which all the world at the iudgement shall reade the crimes written with a pen of Iron. *Lucian* wittily feigned in his *Menippus*, that certaine shadowes attending our bodies in this life, accused vs to the infernal powers. Our conscience is that shadow which (when the light of God hath found vs) wee cannot outrunne. Euery one hath such a register, a witnes a iudge, a seuere reuenger in his own bosome. Therfore (saith *Ambrose*) if a man be alone, let him bee more ashamed for his owne conscience, and rather stand in awe of himselfe present then a thousand others: for all the world may be deceiued in thee, but thy conscience will speake the truth.

Gen. 4. 10.

Origen. vocat signatas peccatorum imagines.

Si quis solus est, semetipsum præ cæteris erubescat, l. 7. Ep. 44.

God findeth out good men in their errors, but as the stranger yong *Ioseph*, to direct him in his way to repentance: the sinner *Luc. 7.* long hid her workes of darkenesse, yet being found she watred Christs feete with teares. *Peter* denyed and forswore his Master: but when *Iesus* looked backe, and found his conscience, he went out and wept bitterly.

The second discouery is by the word preached: some

ſome thinke the word finds not the reprobate, but it is euer mightie in operation, ſharper then a two edged ſword, and entreth through, euen vnto the diuiding aſunder of the ſoule; it is powerfull to harden and conuict the conſcience of the rebellious. Hebr. 4. 12.

Dauid heard the parable, but till God by the miniſtry of *Nathan* commeth to a neerer application & findeth him, he giueth ſentence as on another man: 2. Sam. 12.

When the Iewes heard *Peter*, their hearts were pricked: God had diſcouered their waies to them, then they begin to conceiue a dreadfull preſence of God, and the miſerable eſtate they were in. It is no wonder though we haue for a time *Adams* thickets to run into, ſtrange Labyrinths and excuſes to hide vs in, ſo that the word findeth vs not, but when God will finde vs: hee that being God and man did often find the hearts of his hearers, often anſwered as to their minds which ſpake, will by the ſame ſpirit direct the prophesie to our conſciences: and howeuer opinion, ſecuritie, or wandring thoughts haue bard vppe the doores of our hearts, when God will enter to finde vs, they ſhall flie open like the Priſon doores before the Angell. Math. 8. Non ad verba ſed ad animũ respondet.

The third diſcouery of mans waies is by iudgement. *Ionah* fled from God, and was embarked for *Tarſhiſh*, & when God found him hee confeſſed his ſin. Act. 12. 10. Ionah. 1. 3.

Many yeeres *Ioſephs* brethren hid their miſchieuous practiſe againſt poore *Ioſeph*, but at the ſight & firſt appearance of affliction, they confeſſe, We haue ſinned againſt our brother, *in that we ſaw the anguiſh of his ſoule when he beſought vs, and we would not heare him*: and again to *Ioſeph*, *God hath found out the wickednes of thy ſeruants.* Gen. 42. 22. & 44. 16.

Omnia deo plena sunt nec vllus perfidis tutus est locus Symach. apud Ambr. ep. l. 5.

Achan had buried his theft, but who can hide from God, who being in euerie place, leaueth none secure for the wicked? God findeth him out by lot. *Ahab* changed his apparell when he entred into the battell, but God singled him out, the arrow found him betwixt the ioynts of his armour. How often doth God finde out the adulterer with shame and pouertie? if perhaps he escape both these, yet rotrennesse sendeth, as *Ioab* after *Abner*, and smiteth him vnder the fifth ribbe: how euer thee hide, God will finde him. I need not adde to your experience any relatiō of the discouery of murthers, & oppressions, the iniuries like *Saules Amalekitish* cattell, neuer ceasing crying till the crime be found out. But how euer God let the sinner goe in this life, his iudgements shall finde him in that to come.

1. King. 22. 30 34.

2. Sam. 3. 26. 27.

1. Sam. 15.

Vse.

This were enough to teach the sober minded to keepe a good conscience, and to lay the word to heart, and pull off the false visours of hypocrisie, thou must not thinke to goe a way which God seeth not: it is true, neither shall any thing bee found which thou hast not done, (there is no cup in *Beniamins* sacke) neither any thing hidde which thou hast done: *If thou doe well, shalt thou not be accepted?* Will hee not crowne thee? *And if thou doest not well, sinne lyeth at the doore.* Sinne shall hunt the wicked person to destruction: sinnes like *Acteons* dogges, pursue their Masters to the death. If thou wert to deale with man, thou mightst call thy temporizing in Religion policie, thy Oppression prouidence, thy Luxury mirth, thy Malice austeritie, thy Profanenesse wit, thy

Gen. 4. 7.

thy lasciuious talke, facetnesse; thy wantonnesse, comitie; thy lying, equiuocating; thy symonie, gratitude; but none of these shifts and disguises wil auaile thee: it is God which shall iudge thee according to thy waies. There is but one path to heauen, the way of righteousnesse in which the blessed are found, which is my last part. The old man is honorable: but where shall I finde the man? there are many of yeares, but few honorably old; they are not gray haires and wrincles, which beget a reuerent esteeme with man, much lesse the Crowne of glorie with God. There is a young old man, as there are some old young men: he a childe at an hundred yeares, these old with few. Honor is due to the aged, not to all, but to the righteous: to all other their gray haires are the displayed banners of Gods iudgment, a Crowne, but a Crowne of thornes; which teacheth vs, that the onely way to an honorable and comfortable old age, is an holy life: the promises of a blessed age are to the righteous. And by the Prophet he saith; *There shall be no more a childe of daies, nor an old man that hath not filled his daies; for he that is an hundred yeeres old shall die as a yong man, but the sinners being an hundred yeeres old shall be accursed.* And of *Elies* family, he saith; *There should not be an old man for euer:* and to the wicked hee threatneth *a trembling heart, and a sorrowfull mind, a life hanging before them*, feare both night and day, without assurance of life. The vngodly shall not liue out halfe his daies: therefore S. *Peter* saith, If a man long after life, and would faine see good daies, let him refraine his tongue, eschew euill, and doe

Pars vlt.
In the way of righteousnesse.
Non de ætate sed de mente iudicium est, Origen.
Non annorum canities est laudanda sed morum. Ambr.
Perfecta ætas est vbi perfecta virtus, Ambr. orat. fun.
Theod. Chrys. in ep. ad Hebr. ho. 7.
Lyra.
Quæ est enim verè ætas senectutis nisi vita immaculata? Ambr. l. 8. ep. 60.
Ephe. 5. 3:
Deut. 5. 16.
Exod. 23. 26.
1. King. 3. 14.
Isai. 65. 20.
1. Sam. 2. 32.
Deu. 28. 65. 66
1. Pet. 2. 10.

doe good. There is no meanes to obtaine a comfortable old age, but by this narrow way of righteousnesse.

There are two waies; the one rough, but straite; the other easie, but like the rocke at *Massada*, a snaky way full of turnings, and narrow in the end: in these are contrarie leaders; the Deuill saith, as *Abner* to *Asahel*, *Turne thee either to the right hand or to the left*, God saith, *Make straight steps vnto your feete*: there is but one short and strait line betwixt two limits: And they who carrie the Arke of Gods Couenant in their breasts, goe like the *Philistims* kine to *Bethshemesh*, in one path, turning *neither to the right hand nor to the left*: though continually expressing fraile affections, of returning & deuiation.

Vocatur coluber ex angustia crebrisque flexibus capta similitudine, Ioseph. de bell. Iud l.7.c.28. Duæ sunt inter se contrariæ viæ totidemque duces quorum vterq; ad se viatorem arripere conatur, Basil. in Psal. 1. 2.Sam.2.21. Hebr.12.13. 1.Sam.6.12.

There are that blame their age as full of inconueniences; but the truth is, it is onely sinne which maketh them vnhappie. As *Esau* said of his brother, so may we of sinne, it tooke away our birth-right, and it will also haue our blessing: was it not iustly called a *deceiuer*? *Esaus* teares must be our tutors, hee sought the blessing, but too late.

Gen.27.36.38

There are many Arguments to perswade the old man to this way of righteousnesse.

First, let this haue the first place: all other comforts in this winter of life are striken dumb: as *Lamech* said of his *Noah*, this shall comfort vs concerning our worke and labour of our hands. The wise man cōpareth the ioy of the wicked to a light which shall soone be put out, but the reioycing of the righteous is like the light which shineth *more and more to a perfect day*. Many are the dreams of foolish men: some

Gen.5.29.

Prou.4.18.

ſome truſt their beautie ſhall laſt to comfort them; which flower withereth in the hand of the moſt charie poſſeſſor: the flowers are mans ſhort-liued tutors, telling him all fleſh is graſſe, and the beauty thereof as the fading flower: the moſt louely face is ſubiect to wrincles, thoſe loathed characters of age, deſpiſed ſepulchers of beautie: ſole vertue can beautifie old age, which onely waxeth young and freſh with yeares. Some truſt to ſtrength, therefore keep a carefull diet, that it may ſerue them in their age, but it is a ſlender fortreſſe which will not hold out the aſſault of few daies ſickneſſe: perhaps ſome are ſo ſtrong that they come to foureſcore yeares; but then nature commeth like an inſtant Creditrix, if we preſently pay not the life we owe, either ſhe ſerueth her execution on our ſenſes, or taketh pledges, our legs, our hands, our eies, part after part. Vertue onely hath an immunity and groweth not lame with age.

Nec quod fuimuſue ſumuſue, cras erimus

Ad mortem nati ſumus eamq; fugere ne fortiſsimi poſſunt, Eleazer. apud. Ioſeph. de bell. Iud. l. 7. c. 28.

Some of the *Cynicks* opinion, that there is nothing more wretched, then a poore old man, leane only to the deceitfull ſtaffe of wealth: but righteouſneſſe is the *Iacobs* ſtaffe; though it be all the wealth we carie in our iourney, we ſhall returne rich in the Lord: but riches are but like *Eliſhaes* ſtaffe in *Gehazies* hand, in vaine ſent before to reuiew age, our ſecond childhood. Others hope to improue their age to an happy ſtate by humane reaſon, but with much induſtrie haue only ſhot arrowes at the ſtars, & ſounded deep to touch *Neptune*; al their precepts prouing but deſperate concluſions, miſerable cōforters: their opinions placing ſelfe-murderers in their ſuppoſed happineſſe. I grant, their reaſons like ſleepy potions may aſtoniſh an

Diog. apud. Laert. l. 6.

Gen. 32. 10.

2. King. 4. 29. 32.

As Socrates, &c.

Mendacis ſermam fœlicitatis, Boet. l. 3.

an afflicted mind for a time, the best of them being as merrie company to bring vs before the Iudge, by which the way may seeme shortned, but the doome nothing lightned. In these or the like waies there is a Crowne: but as *Seleucus* said of his, If any knew the miseries which belonged to it, and how heauy it is, he would not take it vp if he found it in the way. Of all such I may say as *Paul*, *They haue all gone out of the way, destruction and vnhappinesse are in their way, and the way of peace haue they not knowen.* Many yeres once told, can no waies comfort a foolish old age: but the conscience of a well spent life, is an happy possession.

Plut.

Rom. 3. 12. 16.17.

Secondly, there is no other meanes to be honorable before God and good men. It is true, the godlesse *Americans* honour the Deuill, wicked men will idoll the vngodly. For a time the rough garment may couer the wickednesse of an old Prophet: perhaps sinne may be folded vp in the large robes, and in the large pleates of Magistracy: but then God will at the last, if he find any such, brand them with finall confusion: and howeuer they shined like glorious lights (whilst feare and obseruance awed the vulgar) yet they shall at last goe out, with an ill-sauouring snuffe, and Death shall freely confesse what they are, though life dissembled what they were. Time is a slow speaker of the Great, but it will once tell all.

Dishonor not thou thy gray haires, if thou wouldst haue others honour them: as *Epaminondas* answered the *Thebanes*, when the *Arcadians* would haue them winter in their Cittie: Now the *Arcadians* admire

mire vs wintering in the field, what honour would they giue vs if they should see vs sitting by their fire? Young men deseruedly honour the aged for their temperance and moderation; but if they see them sitting by their fire of luxurie, drunkennesse, and wantonnesse, how should they reuerence them? Wouldst thou haue thy gray haires honoured? do thou first honour them with the Crowne of dignitie. It is a meere mockerie for a boyish mind to be suited in the colours of age: old age is a Crowne of dignitie, but if the old will [illegible] bee shall be but a child of yeares, and God will make his old age most despised.

Tu illos reuerere primus, verè confusio est & irrisio, vt canitiem ornamentum extrinsecus, intrinsecus autem animum habeant puerilem, Chryf. in Heb. ho. 7.

Thirdly, old mens euill examples are double sinne. As the *Ephesians* had three degrees in their presbytery: the first were learners; the second, practisers; the third, teachers; so are there in our ages; the last must be a teaching age: to teach mens consciencie it auaileth much, to see how old men liue, example is a powerfull Rhetoricke in any, but in old men, in Princes, it hath an hundred tongues: *Doe any of the rulers or Pharisees beleeue in him?* example of the Honorable, and Elders speaketh with authority: the more so blame they which abuse it to make others fall, whereas they should be *examples to the flocke of Christ: Hast thou not seen what the ancients of the house of Israel doe in the dark?* Therefore Godswrath was kindled, it aggrauated the fault that they were Elders. Some think if they be rigid censurers of the yong, it is enough, but see thou giue good example, remember thou art old, & many yonger eies deriue their libertie of sinning from thine intemperance.

Plut. De iuuen. & sen. inquit Ambr. Illi de ætate supperit excusatio, mihi iam nulla, illa enim debet discere, nos docere. de pœn. l. 2. c. 8. Zenophon, l. 1. Ioh. 7. 48. 1. Pet. 5. 3. Ezck. 8. 12.

Fourthly, there is nothing in the world more wretched then a vicious old man: who in a diseased bodie hath a more corrupted soule. The Heathen said wel, We must not burden old age, alreadie ouer loaden with miseries. Some men may say, *Peccatum senuit, ego autem interij*: the more they grow, the more youthfull their sinne. And among all, that dropsie of the soule, the disease of age, Couetousnesse maketh an old man vnhappie, and euen buriethhim aliue in the earth. Sathan hath his variable Porters to watch at the doores of this world; at our comming in, he setteth his faire sweete-singing hand-maids, those are pleasures: at our going out, standeth his eager long-fingered Groome, Couetousnesse, to attend our age, which commeth (like an enuious *Philistim*, to *Isaacs* Well,) with his earth to fill vp our hearts: you shall haue many men, how careless soeuer they haue beene in their youth, yet in their age their thoughts are fixed on the world, as *Archimedes* on his Geometricall Tables; when his seruants pulled him vp to eate, and had annointed him, he pourtraied his workes vpon his oylie bodie. Heare they, pray they, if you could open their heart, you might see the picture of the world sitting like *Silenus* Image in the broken stone: therefore, though Couetousnesse be the roote of all euill, yet it is like *Iosephus Baaras*, it is death to pull it vp, it is rooted in the heart. All the best riches are but a *viaticum*, enough is vsefull, too much a burden: good men vse the world as if they vsed it not; as *Plinies* Cranes about to flie ouer the Seas, take vp stones in their feete, and sand in their throat, to giue

Cato. in Plut.

1. Tim. 6. 10. Cum cuncta vitia in senio senescant, sola auaritia iuuenescit. De diuitibus, inquit Greg. Naz. orat. 28. πάντων γὰρ πλέον ἐρεύγεται, &c.

Plut.

Plin. l. 36. c. 5. De bell. Iud. l. 7. c. 25. Quid homini pecunia sua nisi quoddã viaticum est, multa oneri, moderata vsui, Ambr. l. 7. ep. 44. Lib. 10. c. 23.

giue them weight against the winde, and as they came neere the land, they by little and little, cast them downe, so lightning themselues, that the desired shoare seeth the last stone, not taken away, but let fall; So the Children of God take vp the care of riches to serue them in their life, but as they come neerer their desired rest, they more and more disburthen themselues. What old mens Couetousnesse meaneth, I know not; why they should be so carefull for this nothing, so nothing carefull for the life to come, there is no reason. In the reserued Manna of euery day there was a Worme, saue onely that which was laied vp for the Sabbath: that which thou laiest vp for the eternall rest, shall not perish, what euer else thou storest vp shall bee lost, and thou canst carrie nothing with thee. *Saladin* would therefore haue his exequies thus solemnized: a shirt fastned to the point of a lance, in fashion of a banner, and a Priest going before, crying, *Saladin Conquerour of the East, of all the greatnesse and riches he had in this life, carrieth not with him after his death, any thing more then this shirt.* If there could be any excuse for the couetous, the young man had most right to it. Couetousnesse is vaine in any, but in the old it is most vnseasonable: as *Elisha* said to *Gehazi*, *Is this a time to take money, and to receiue garments, and Oliues, and vineyards, and sheep and oxen?* What, wilt thou lay hold on the world with a dying hand? with one leg in the grauе? what more foolish then to take vp more prouision for the iourney, by how much lesse thou hast to go? which bringeth me vpon my next Motiue.

2. King. 5. 26.

Thou hast now but a little time to watch, and the Bridegroome will come: Sleepe not without Oyle in thy Lampe. The Deuill saith as one to the *Cynicke, Senex es, quiesce*, Master fauour thy selfe: but he answered well, If I were running in a race, should I slacken my pace towards the end, and not rather hasten it? Be zealous, it is but a little while, and thou shalt be crowned.

Laert. l. 6.

Senex quasi seminex, semimortuus.

Sixtly, thine age hath placed thee like *Aaron* in the campe of *Israel*, betwixt the liuing and the dead. There is nothing more to be admired, then a wicked old man, who being placed at the doore of the world, neuer looketh out, albeit a thousand forerunners continually cry, The Iudge is at the doore.

Seuenthly, the old man hath many remembrancers: when the sense of death with varieties of infirmities, when thy dim eyes, thy feeble legges, thy trembling ioynts, thy staffe in thine hand, thy gray haires, all together preach vnto thee the Epilogue of dying *Iacobs* Sermon to his Sonnes (*I am redie to be gathered to my Fathers*,) it is impossible for thee to forget (except thou wilt not remember) thine end. Hast thou forgotten the Iniuries done thee? Hast thou forgotten thy debtours? If thou hast, thou maist the better remember God: *Death* hath three *Nauiies*, chance, infirmitie, and old age; these runne like *Ahaziaes* Captaines ouer fifties, to *Eliah* on *Carmel*; if we escape the first, the last bringeth vs downe. The first telleth vs of Deaths ambushments: the second, of the Sable flag displayed;

2. King. 1. 9. 10 Casus dubia, infirmitas grauia, senectus certa nuntiat.

the

the third of the battle ioyned. Infirmitie seemeth to instruct age the second childhood, bending him downeward, as if it sayd, *Man behold thy mother*, into whose bosome thou art returning for thy long rest. But old age full of infirmitie, being the last scene of our life, assureth vs we are neere death.

Eightly, it is a marke of Gods children to be more fruitfull in age: they are like *Plinies Amygdala*, more abounding with fruit as more in yeares. It is a way of righteousnesse, importing, we must not stand still in it: our life is a course, and we must runne, and that strenuously: like him which as he passeth, regardeth not rayling, mocking, prayses, dispraises, wife, children, friends, any thing which may hinder him, onely he hastneth for the crowne. Some say, I haue been zealous in my youth, then I fasted, prayed, heard, read: now mine eyes are bad, my hearing fayleth me, now I must spare my selfe; would God thou wouldst, which onely may be, by liuing vprightly: Tell me not of the old vertues of a former life, God requireth not strength of body, but a zealous heart: he loueth not a man like the *Indiani*, gray headed in their youth, waxing blacke in their age. No louer patiently beateth forsaking, if we forsake the good way we were in, we must not hope to finde God vniust.

Pli. l. 16. c. 27 Cursu opus est & cursu valido Chrys. ho. 7. in ep. ad He. Ad vnum tantùm festinat currendo, hoc est, vt accipiat palmam. ib.

Ne mihi veteres virtutes enumeres, nùc quoque iuvenis esto. Chry. ibid.

Plin lib 7. c. 2. Annos duc e-nos viuere, in iuventa candido capillo, qui in senectute nigrescat.

Ninthly, the wicked old man shutteth vp the gate of mercy against himselfe. How canst thou say, forgiue me the sinnes of my youth, which committest the same in age?

Lastly, thou hast lesse excuse for thy sinne, for as much as the sinnes of youth which carryed thee like the man possessed, haue now left thee (at least thine

Luk. 6.

age might haue dispossessed thee of them) if thou fall backe, it sheweth a disposition extremely euill. He were a foolish Mariner who hauing, with long wrestling, ouercome the violence of a curst Sea, whē the storme ceaseth, with a sound Barke and a little way to goe, would put into harbour. In youth our minde is sick of a thousand diseases, it is more sound in age: therefore when our youth like *Iaqab* throwne out and swallowed vp of that vast bellied monster Age, which must render it againe to a better life, our masterlesse affections inclined, then to giue ouer the combate against sinne, is, I say not like a foolish and lasie Poet in *extremo actu deficere*, to faile in his last act, but to depart before the day, before wee haue the blessing. Giue me leaue to say, wherefore being freed (not from ceremonies, but from those tyrannous masters intemperance and lusts) do ye returne againe to those beggerly rudiments of youth those nastie vomits of sinne cast out?

Cum senex] eodem morbo cum iuvenibus laborat malitia, excellentiam ostendit. Chrys. quo s. Animus potius in senectute consortatur, in iuventute febribus laborat ibid.

Some man may say, none can be perfect here: it is true, wee are now but in the way of righteousnesse, tending to, not yet attaining perfection. *I account not* (saith *Paul*) *that I haue attained.* Blessed is he that hath not stood in the way of sinners: that is, hath not long lingered in the path of destruction. What if thou goe but slowly? if thou wrestle with *Iacob*, though thou come halting off, let him not goe before he blesse thee, who giueth strength to those who follow him. Beginnings of goodnesse are hardest.

Phil. 3: Beatus qui nō sterit, hoc est, non diu immoratus est in via peccatorū Basil. in Psal. Dat vires sequentibus se, itaque quò propius virtuti fueris eo fortior eris. Magnas non difficulter, parvas cum cura & ærumna & tarde. Iud. 8. 14.

But yet as the Angell said to *Gideon*, *Goe on in this thy might*, if thou haue well begunne: if not, thinke not

not any age too late to learne, it is no shame to amend; neither too late to repent in this life. Blessed is that man whose errors die young; but if they are growne old, blessed is that man, which euen vnder the stroke of death conuerteth: this is the life of repentance, that to come, of reward: this hath labor, that wages: this suffering, that consolation. Put not off thy repentance, thou knowest not whether thou shalt find her among the euill daies: neither despaire, then is a time of despaire when the gate is shut, yet the trial lasteth, yet the crowne hangeth: remember thou art in the way, so run that thou maist obtaine this blessed crowne of glory, in, and at the end of a righteous old Age.

Insisto adhuc mundo manet pœnitentia nulla sera est. Cyprian ad Demet. & Hil in Lsic. O Beatus qui sub ictu mortis animum conuertit à vitijs. Ambr. Basil. in præcept. latius disp. Adhuc agon permanet, adhuc palma pendet. Chrys. ad Heb. 7.

This *Ibis*, by reason shee feedeth on Serpents, hath a poysonous breath in her youth, but hauing wasted those foule and venomous parts, in her age shee giueth a sweete and wholesome odour: thou hast breathed thy soules poyson in thine youth, words proceeding from an infected heart, if thou art now this happie Old man, O shew the best part now, let thy speech bee gracions seasoned with the spirit of God, to the vse of edyfying, these are the sweete breaths which God and good men expect in thine Age. I will say all in a word, remember thou art old, become thine Age. So shalt thou finde thine age like *Dianaes* Image at *Chios*, though it seeme sad at thine entrance, it will appeare ioyfull at thy going out: thy way shall bee like the peoples into the Temple in *Ezekiels* Vision: though thou goe in at the cold Northerne

Exhalatis virosis & turbidis partibus odoratiorem habere & virtutem aromaticam. Plut.

Cuius vultum intrantes tristem, exeuntes exhilaratum putant. Plin. lib. 36. c. 5. Ezek. 46. 6.

Nor have we gone of infirmities, though age
by the South. Then shall come old age, shall be
sick, more old, all shall be reaped, never more
subject to the laws of Time and Age. Then shall
our days end withered [illegible]
flourish in the Tabernacle [illegible]
to which bring [illegible]
receive [illegible] Christ [illegible]

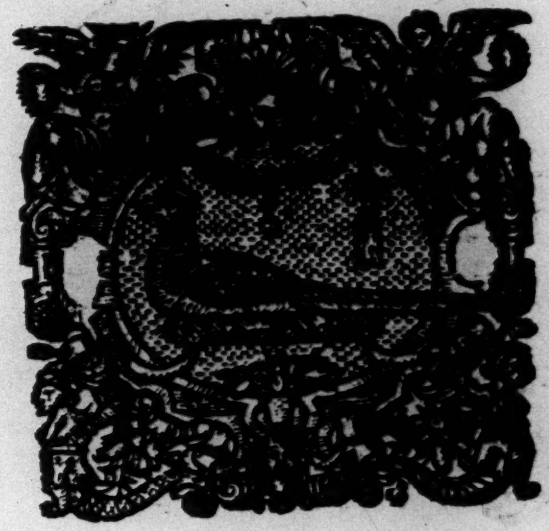
FINIS.

10 JY 37

ENGLANDS VNTHANKFVLNES FOR GODS MERCIE.

A Sermon preached at a funerall at STROVVD in *Gloustershire* the 16. of *August*. 1621.

By *W. W.* Doctor in Diuinity.



LONDON

Printed for *Iohn Marriott*. 1622.

Present Remedies

against the Plague.

Shewing sundry Preseruatiues for the same, by holsome Fumes, drinkes, vomits, and other inward Receits: as also the perfect cure (by implaisture) of any that are therewith infected.

Now necessary to bee obserued of euery Householder, to auoid the infection, lately begun in some places of this Cittie.

Written by a learned Phisition, for the health of his Country: And now newly inlarged by the same Author, with Remedies for the newe pestilent Feuer.

Printed at London for William Barley, and are to be sold at his shop in Gratious streete ouer against Leaden Hall, 1594.

To the Reader.

FOR as much as the force and infection of the ordinary diseas called the Plague or Pestilence, hath hertofore beene too well knowne, and felt, in sundry places of this Realme: and considering that it hath of late begun to increase in many chiefe Cities and populous places; I thought it good to publish to you in time, sundry pr[illegible]ues against the saide disease, the better to defend t[illegible] [illegible]ht are in health, from the infection of the diseased: A[illegible] also to cure those that are any way infected, grieued, or troubled with the same. And to this I was imboldened, the rather for that it was written by a very learned and approoued Phisition of our time, who desireth more the health of his Country, than by discouering his name seeme vaine glorious to the world. Accept the same I pray you in good part, and thanke God for the Phisitions paines, who hath his desire if it may do but that which he wisheth: namely to expell sickenes, and increase health to this Land, which God for his mercie sake, prosper and preserue from all plagues and dangers for euermore, Amen.